[114 cont.]

436 kind of long strap made of fibers wound around two stout cords -- in part with two additional lighter central cords -- as a base. This strap is covered along its entire length with overlapping tile-shaped scales of pigeon feathers, and on the upper side of these [825] scales are pasted the delicate red feathers of Trichoglossus massena,

Fig. 43. Feather money (Berlin VI 16005, Joest Coll.). Total length 7.135 meters, width 4.2 cm., width of bark spirals 16 and 18 cm.

[223] a kind of parrot. The birds are caught with lime twigs deep in the bush, but before that the hunter may not eat anything hot or fat (4). The Berlin piece of money shows a rhombic black and

4. Codrington, loc. cit.

white plaiting in the middle of the underside, on the edges of which are two tufts of fibers. The ends show sewing with pieces of palm leaves and a plaited cord that comes to a point and ends in tufts of fibers and two strings. The latter are fastened to the two bark spirals on which the money is wound. Often [115] pieces of wood, carved in a variety of ways and decorated with Coix chains, are also fastened to the ends of the money. Instead [237] of them there may be pigs' teeth or special stones that have a [778] religious significance and are said to be more highly prized than money itself (1).

[147 cont.]
775 unsafe and may be seen, especially on damp nights, as fiery, or at least with fire in their armpits. The belief of the Reef Islanders rests on similar ideas of destruction and revitalization, despite superficial differences (9). According to it, the soul first goes

9. O'Ferrall in J.A.I., XXXIV (1904), p. 229. Joest in Baessler, p. 389, categorically denies the existence of any kind of ideas about the transmigration of souls -- a very vague conception.

to a place [148] where other spirits put it in the center and dance around it, then drop it in a deep waterhole where it is devoured by a large fish. The blood that spurts out of the fish revitalizes it, however, and it goes to another place. Persons who have fallen in battle become winged spirits, but other do not (1).

1. See footnote 9 above.

769 On Ndeni the fear of ghosts is very pronounced; Joest reports that the natives are very afraid of the dark and that when they covered the windows of his house with mats they sang loudly, perhaps to give themselves courage, perhaps to drive away the [828] spirits. Nightmares are attributed to an evil spirit that sits on one's chest (2).

2. Joest in Baessler, pp. 388f.

In the interior of the main island and on Vanikoro (3),

3. Cf. p. 141.

the exhuming and preservation of the skulls points to a general worship of the dead. In the coastal regions of Ndeni and on the ● [778] Reef Islands only the souls of esteemed persons are worshiped

[148 cont.]

769 778 as duka, and a cult is dedicated to them. This worship is continued for some time, but only if the spirit has proved by means of cures, favorable harvests, and the like that it is malete, that is, possesses special power. Probably it is only after such manifestations of power, or in the case of particularly influential personalities soon after death, that the duka post is erected in the men's house. It is made from a certain tree, with which the spirit apparently is thought to have a special connection. The post is carved with decorations, its completion is announced by [534] blowing the triton horn, and a great dance celebration is held, [535] A pig is slaughtered, and the filets, along with other food, are [782] sacrificed, that is to say, laid in front of the post, but soon removed and eaten. During the celebration, which lasts several days, prayers for wealth, good harvests, etc. are addressed to the spirit. On the last day, leaves of the tree from which the [755] post was made are placed in the water, on the next morning, even before sunrise, another meeting takes place, and the water is then regarded as curative. Similar celebrations take place when the post is renewed. This does not happen very often, however, for frequently an old duka is neglected or forgotten with the advent of a new one imbued with much malete (4).

4. Codrington, p. 139. O'Ferrall, pp. 228f.

756 Every duka vouchsafes a man its special relations and support through the intercession of which one can influence the spirit for good or evil. Such a sorcerer is called meduka. As a rule he is a member of the family of the deceased, but [149] this is definitely confirmed in only one particular instance, that is, if a young child dies, the father becomes its meduka and announces his new position to the people by appearing in public in the company of another meduka (1). One of the principal functions of

1. Codrington, pp. 196, 201. O'Ferrall, pp. 223ff. Cf. also Joest in Baessler, p. 388.

[149 cont.]

756 the meduka, as everywhere, is the healing of sickness, which
754 here, too, is in large part traced back to sorcery. If one wishes to kill someone, he tries to obtain a bit of leftover food, an article of clothing, some hair, or the like from him, which he then takes to the spirit hut and casts a spell upon it; sometimes it is tossed into the sea or buried. Belief in this sorcery exists
755 in all parts of the group. If a meduka is summoned to a sick person, he waits until the spirit takes possession of him, which is apparently manifested by convulsive movements, and then announces the cause of the illness and its remedy. Sometimes the cure consists of a bitter drink squeezed out of certain leaves, or of the application of certain herbs on the painful spot. It is not the natural properties of the herbs that brings about the
[778] cure, however, but the malete inherent in them. In other cases
[782] the doctor prescribes the sacrifice of a pig that is immediately consumed communally in the spirit house amidst "prayers." The meduka places a small piece in front of the spirit-post and asks for the help of the duka for the patient. This piece, too, is then eaten; only small boys may not eat any of it. Often a sick person has "been shot" by a spirit; then the shot of the duka, a few small pebbles or a splinter of wood, must be removed from the body. Edge-Partington gives an illustration of a spirit-figure, taluna, which is supposed to protect the sick from death. If the patient dies despite the treatment, a spirit with greater malete is always involved, over which the meduka has no influence, or the helpful spirit is asleep. After a suc-
[782] cessful cure, a pig is sacrificed, and the helpful duka again receives a small piece, that is, its spiritual part, for the piece itself is always consumed by the participants soon after
756 the sacrifice is offered. The meduka receives remuneration for his help (2).

2. Joest, ibid., p. 377. Codrington, pp. 196f. O'Ferrall, pp. 223, 226, 230. Edge-Partington, I, 163, No. 1.

[149 cont.]

756 [787] Concerning the behavior of the sorcerer on other occasions, cf. Dillon, p. 303, where a "priest" on board the ship sings, shouts, and laughs in a state of convulsions and apparently talks with a spirit.

789 The second duty of the sorcerer, likewise worldwide, is that of weather-maker. On journeys by boat, the meduka of Santa Cruz takes his duka post with him and sets it up in the small hut of the platform. A bird-figure painted red, white, [778] and black is also taken on board for protection against bad weather. On land charred [150] wood is sometimes laid in hollow trees to make the sun shine. Other meduka can cause a drought by not washing and not working so that they will not perspire, for their duka has power over the sun and the rain. If one brings such a meduka money and food and he grants the request, he goes into the spirit house and sprinkles water over the duka post or posts there in order to make it rain again. In order to stir up the wind, the sorcerer swings a twig of the tree [778] [533] imbued with the malete concerned. Each kind of sorcery has a certain magical song that goes with it (1).

1. Codrington, p. 201. O'Ferrall, p. 225. Edge-Partington, I, 163, No. 8 (bird-figure as boat's amulet). [113] Foy, Arch. f. Religionswiss., X, p. 513, regards the rain-makers as representatives of the god of heaven.

789 Although there is no definite evidence, it is undoubtedly 241 the case that the meduka takes part in the ceremonies that are supposed to promote the growth of the various food plants and in the harvest festivals, in other words, in the vegetation magic. The first takes place on Ndeni in the bush at a place for festivities when the plots have been cleared and the plants started. Besides the necessary food, feather money and tapa [282] are displayed, or rather "sacrificed."

[150 cont.]
769 241
breadfruit, successful [151] voyages, or other things (1). Totem

1. Cf. related conceptions on the Banks Islands in Codrington, pp. 119ff., 191ff.

affiliation, however, may also be decisive.

778 [784]
On one of the Reef Islands, Temami, as well as on the southern islands Utupua and Vanikoro, there are no duka posts, but there are spirit huts, which in part are identical with the meeting houses. In some of them stones are erected as representations of the spirits which there are called atua, the Polynesian designation. On Vanikoro they also contain triton shells and the skulls of the deceased. The atua appears as an animal, for example, a crab, ant, or fish (2). On Ndeni, too, there

2. O'Ferrall, p. 230. D'Urville, pp. 178f; 356 (Sainson); 326ff, 334, 344 (Gaimard). Lesson, Revue d'Anthropologie, V, p. 267f. According to Gaimard, p. 327, taro in particular seems to be sacrificed.

are sacred stones, although they are very rare. Codrington mentions that betel nuts are placed on such sacred stones for
241 the spirits (3). The one called kio (bird) is mentioned in par-

3. Codrington, pp. 139, 180.

ticular; when an area is planted and at harvest time, he is offered feather money and food, and among them there is always a bird, presumably so that birds will not devastate the
778 planting. Another stone, metabo, which resembles a huge fruit and has four smaller ones lying near it, is supposed to have come from the volcano Temami (Tinakula) and is therefore regarded as having great magical power (4). It appears

[151 cont.]

4. O'Ferrall, p. 226.

It appears that genetically these Ndeni stones have nothing to do with those of Vanikoro, for, while the latter seem to be representations of the god or atua in the Polynesian manner, those of Ndeni have the character of the totem stones of central Australia and Torres Strait; the cult dedicated to them shows analogies to the initichiuma ceremonies (5).

5. Cf. Spencer and Gillen, The Native Tribes of Central Australia, pp. 173ff. Report of the Cambridge Expedition to Torres Straits, V, pp. 233ff.

Finally, a strong indication of the cult of the dead is unmistakable in the use of human figures with magical power. We have already spoken of the taluna against sickness (6).

6. Page 145.

Joest speaks of figures with a body like a Worcestershire-sauce bottle, with three genuine locks of hair and decorated with ornaments, which the women carry on their backs like swaddled babies when they go to work in the planting and which are supposed to bring about a good yam harvest. The ornaments belong to the various owners of the yam plantings, and at harvest time each received an amount from the proceeds in proportion to his contribution toward decking out the figure (7). Joest was able

7. Joest in Baessler, p. 389. (Baessler is mistaken in not only giving the figure the shape of a bottle, but having it consist of one.)

to buy the figure of another spirit, menata, whose special [152] function was to provide for the well-being of the women (Fig. 63). It shows a man with a typical mane of hair and tattooing, otherwise quite similar to the taluna just mentioned, and Joest

[152 cont.]
778 explicitly states that it is not a god, but the image of an ancestor and is very common (1). Tapa figures representing a spirit

1. Joest in Baessler, p. 389; Tagebuch, p. 77.

[789] of the same name in coitus with a woman are set up as fertility magic in the coconut plantings or on posts around the island (2).

2. Edge-Partington, III, 65, No. 5.

776 When D'Urville asked the chief of Maneve who showed him the two atua he worshiped whether there were a still mightier one, [Fig. 63 appears here] he pointed out to him the peak of the principal mountain of the island as the seat of the supreme spirit, to whom, however, no cult was dedicated apparently and who did not belong to the category of spirits of the dead (3). The

3. D'Urville, pp. 178f.

figures that we can designate as gods are also found on the northern islands. On the principal island, Ndeni, as well as on the Reef Islands, Lata is worshiped as the creator of the world
[782] and of human beings. In cases of great danger at sea he is addressed, along with the duka, as a helper, and food is offered
[789] him. Another figure, Tinota or Sinota, on whose posts water is sprinkled to produce rain, is described as an old duka, but shows his affiliation with the higher category of gods through his relationship with Lata. Moreover, both show their Polynesian
[174] origin by the myth in which that relationship is mentioned and
773 which is closely related to certain Maui myths. Sinota twice destroys a boat that Lata built for himself, and Lata twice restores it through magic. The second time, however, a splinter is lacking, which has fallen into Sinota's bag and betrays him as the culprit. Moreover, his assertion that the canoe belongs to him proves to be false, since he is unable to say the

[152 cont.]

773 incantation. Lata then builds a second boat, which the men of the village are unable to move from the spot because it is so heavy, but which moves by itself from the bush to the village when Lata sings his magic song. Sinota cannot do that either. Finally Lata plays a trick on his rival by tying hibiscus fiber over the cords of coconut fiber with which he has lashed together the parts of his canoe, and convincing Sinota that one [153] must use cords of hibiscus fiber for binding the parts of the boat. Then on his journey, when he has no more food, he makes a leftover nut bear fruit; on a line that has been tossed out a rat comes on board with a pouch from which water gushes forth (1). -- A god who lives in heaven, Tangiteala, from Taumako, is even more clearly shown to be a Polynesian divinity since in prayers he is addressed as Tangaloa. Offerings are made to him shortly before sunrise, and at the same time a triton horn is blown from a tree. In offering a sacrifice or a prayer to him no one may carry bows and arrows; the god would kill him. Heavy thunderstorms are a sign of his wrath; the occupants of boats that have been driven off course pray to him for favorable winds, and, after a safe landing, offer him a suckling pig, and the offerer sprinkles the milk of an unripe coconut on

776 782

[778] 304 532

Fig. 63.
Spirit figure of wood, white with black painting (menata, R.-J.-M. 4004, Joest Coll.); 27 1/2 cm. high.

[821]

1. O'Ferrall, pp. 227f. Codrington, pp. 167, 201.

[153 cont.]

773 according to another, a piece of the main island. The stones which the volcano ejects supposedly always go back in again and are hurled out anew (3).

3. O'Ferrall, pp. 224, 225, 228, 230ff.

775 776 The mythological position of the spirits that were associated with the chief Natei and made him rich and powerful is uncertain. They [154] dwelt in the interior of Ndeni, and it is questionable whether we are dealing with spirits of the dead or [609] other mythological beings (1). White people were formerly re-

1. Codrington, p. 167.

garded as spirits; when a European ship approached, no one dared speak aloud, and sick persons stayed far from the shore so that the Whites could not see them and cast a spell on them (2).

2. O'Ferrall, p. 225. Joest in Baessler, p. 388.

• 778 Edge-Partington shows illustrations of amulets and one that was worn like a finger ring, which, according to him, contains the teeth of famous warriors in the little tapa bundles and helped the wearer make good bow-shots, as well as a tusk and stones in the form of sling-stones, which are added to the packets of feather money and are said to be more highly prized than the money itself; their actual function has not been determined (3).

3. Edge-Partington, I, 158, No. 3; 163, Nos. 5-7.

535 We have already spoken of traces of the presence of masks (4). Other dances are performed by men and women

4. Cf. p. 139.

/173 cont./

house there is often a semicircular, roofed front part. Whether this type of house is native to Nitendi or has been imported in recent times, for example, from the New Hebrides, is not known.

In the center of the men's houses there is always a square fire-pit (1) that is about one and a half meters long at the sides

1. [Ethn., I, pp. 94f. Coombe, pp. 187 f. Speiser, Südsee, p. 293. Cf. Fig. 12a here.]

and about 30 centimeters deep. Its walls consist of large beams of hardwood. A fire is always maintained there, but it is not used for cooking. A stout post is rammed in at each corner of the pit, upon which a shaft of split bamboo is set over the fire area (lewe: Thil.). Not only are all kinds of objects stored there (2),

2. ["As protection against the rats," O'Ferrall says in speaking of the round houses.]

but also the nets are dried and nowadays copra is smoked there. /Fig. 13 appears here./ The posts are sometimes carved (3)

3. [According to O'Ferrall, section "Round Houses," this is also true of the round dwellings if they belong to an important man.]

with simple designs; in that case they are said to be worshiped and to represent the [duka-] posts that elsewhere are found in the spirit house and are said to have a form similar to that shown in Coombe, p. 197 (4). -- [On certain bamboo poles woven aprons [text continues TOP of P. 50 -- duplicate]

4. The presence of special spirit houses on Nitendi also (cf. Ethn., I,

/173 cont./

346

pp. 89 f.) is confirmed by O'Ferrall, section "A Ghost House" (see also Coombe, p. 190). Some of them[1] stand near the men's house, some outside the village wall in the bush, and they are in part large, solid structures and in part miserable huts. The beams are sometimes carved, and the walls there are painted with figures in white, red, and black (cf.

Fig. 13. Upper part of door frame, carved with fish designs. (From a drawing by Speiser.)

below, p. 128, footnote 1). On one side there are always duka posts (Ethn., I, p. 148), such as Coombe shows from the Reef island Matema. This author also mentions "a bedstead-shaped altar" /cited in English/ which is found near the entrance and upon which food offerings are placed. Concerning spirit houses of the Reef Islands, see O'Ferrall, ibid., and Coombe, pp. 199, 203. A spirit house of Utupua is shown in Ethn., I, p. 91, Fig. 21 (for its designation, cf. above, p. 10, footnote 2).]

[1] [i.e., spirit houses--Analyst]

/191 cont./

436 [548] Nitendi men in order to rear them as village prostitutes, while the Reef Islanders obtain sago from their previously mentioned properties on Nitendi (7). It cannot be said that the natives 437

7. [See above, pp. 71 f.]

of Nitendi are more unpleasant in trading than the other primitive inhabitants of the South Seas. As a rule, they come to an agreement rather quickly, and a constant rise in prices seldom occurs.

436 Feather money (8) is the most important object of value.

8. [Ethn., I, pp. 114 f. The statement there that various pieces [114] of wood carving and other objects are fastened to the ends is an error; cf. Foy, Ethn., II, p. 145, footnote 9. In part this is a matter of reinforcements or packing for the rolls of money (in Edge-Partington and Heape, I, 165, No. 2, the meaning is not at all clear), in part amulets. [118] Concerning the amulets that are packed in, each with special magical power, see also Jennings, JAI, XXVIII, p. 164. Edge-Partington and Heape, I, 168, No. 2, illustrate one specimen of the painted rectangular boards, which perhaps are only amulets, and I am showing two more specimens with interesting appendages here (Fig. 35). Two other similar boards are to be found in the Museum für Völkerkunde in Leipzig (Me 1093 and 1094). In the case of one specimen of feather money in the R.-J.-M., No. 30582 (Speiser Coll.), the ends are sewed

/200 cont./

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[938]

arrow shafts were undecorated. -- The Reef Islanders obtain their arrows from Nitendi (Girieud and Herrenschmidt, p. 105), where they are made on the west coast (Coombe, p. 187).]

to find any specimens in which the entire point is made of bone, as in the specimen, No. 12, illustrated there (7). While the

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7. [O'Ferrall, section "A 'Club-House'" = Coombe, p. 190 (together with Ethn., I, p. 134), confirms that bone points were made from disinterred human bones. According to the same author, the points are are smeared with red to transmit "malete" to them.]

[965]

[1118]

origin of the ordinary decorations on the wooden intermediate section [Ethn., I, p. 137, Fig. 62, Nos. 12-42; AfA, new series, VIII, p. 310, Figs. 3-14] is obviously from barbed hooks, the meaning of the /201/ peculiar carving [occurring on a certain type] just below the point [Ethn., I, Fig. 62, Nos. 17-28; AfA, new series, VIII, Figs. 7, 8, 10, 13] is unclear. /Fig. 47 appears here./ Perhaps it can be traced back to the zigzag pattern of a lashing such as is often found on New Hebrides arrows and would in this case be imitated in wood, like the barbed hooks. One side of the arrow, however, is always smooth at this place, perhaps so that the arrow will slide easily along the bow.

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151

The marksmanship of the natives does not seem to be outstanding. At 25 meters, six archers were able to hit the rib of a palm leaf stuck in the ground one meter high only once in 20 shots. /Fig. 48 appears here./ They shoot with extraordinary force, however; the arrows almost penetrate the trunk of a coconut palm, and the maximal range is about 200 meters.

/201 cont./

411 latter two implements also correspond to our spears in the black coloring of individual surfaces. One may conclude that spears must have occurred on the [778] Santa Cruz Islands in former times because of the duka sticks of the Reef island Matema (cf. below, p.116), whose upper parts have the form of spear points.]

524 /202/ It was possible for me to procure a stone-sling
411 (Fig. 48). Nowadays, however, the sling seems to be kept only as a plaything; at any rate, I never heard that it was used in fighting (1).

[436] 1. [Among the amulets of the feather-money rolls (cf. above, p. 86, footnote 8) are found pointed oval forms that obviously are sling stones: Edge-Partington and Heape, I, 163, Nos. 6 and 7.]

Society and Family

584 According to my information, the father chooses the bride (2), [according to Joest and] according to Coombe, p. 189,

2. [Codrington also says this; cf. Ethn., I, p. 141.]

[583] the mother. Although in former times feather money had to be paid for the woman, nowadays tobacco may be substituted. A woman can be obtained for two boxes of tobacco, the local equivalent of about 14 pounds sterling. The bridegroom has little influence on the choice, especially since he is, of course,

/205.cont./

Religion, Games, Music

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I could not learn anything about religious beliefs (2).

•778

2. [Ethn., I, pp. 147 ff. See also Coombe, pp. 190 ff. On malete (as magical power is called on Santa Cruz) O'Ferrall, section "Historical Sketch," says that only through it does a man be-

[556]

[532]

Fig. 50. Wooden figure (Ba V 1911), black painting on white background; 51 cm. high.

come rich. Certain persons possess stones with malete, which they also lend (Coombe, p. 191).]

346 The so-called spirit-houses seem to be limited to Tumotu and the Reef Islands (3).

3. [However, cf. Ethn., I, pp. 89 f., 94, and above, p. 48, footnote 4, --

/205 cont./

346

[114]

Coombe's statement (p. 199) that in honor of departed spirits every boat that passes a spirit house on Matema lowers its sail is questionable.]

118

In a few of the men's houses, in small niches on the wall, I saw wooden statuettes [only one in each case], similar to Fig. 50 (4), which were regarded as sacred and which even I

4. [Cf. Ethn., I, pp. 151 f.]

was not permitted to touch. Fig. 50 is undoubtedly an imitation of such a statuette [or else the specimen had not yet been sanctified by any kind of ceremony (5)]. By the same token, the

[522]

5. [Speiser, Südsee, pp. 293, 299.]

carved and painted fish and birds (Figs. 51 and 51a) may also have a religious meaning, as is /206/ /Figs. 51 and 51a appear here/ indicated in Ethn., I, p. 149 (1). This is less probable

[524]

1. [There it was a question only of bird figures, as in Fig. 34.]

in the case of the carved and painted cuttlebones (Fig. 52) which seem to be merely toys (2). [On the alleged worship of the

2. [Ethn., I, p. 156.]

carved posts of the shaft above the fire area, see above, p. 48.] /207/ [So-called duka sticks (cf. Ethn., I, p. 148) from the Reef island Matema have been illustrated by Coombe (1), and,

[TEXT continues on p. 118--Analyst]

1. [Plate accompanying p. 197; cf. p. 199.]

/207 cont./

●178 according to O'Ferrall (2), they are found all over the Santa Cruz

2. [Section "A Ghost House"; cf. Coombe, pp. 190 and 203. See also Codrington, The Melanesians, pp. 139 and 174, who speaks of Santa Cruz in general.]

[113]

Islands, like the spirit houses themselves. They have a spear-like point (3) and are decorated with a fringe of coconut leaves;

3. [The barbed hooks resemble those on the arrows illustrated in Ethn., I, p. 137, Fig. 62, Nos. 1-6.]

they are colored white and painted with black designs, some with a fish or the frigate bird. One often sees offerings (food, money) lying before them, and people sometimes also kneel (nowadays ?) before them (4).]

[182]

4. [According to O'Ferrall, op. cit., they are representations of men who were once especially powerful, but also of women and children. The latter is also reported by Coombe, p. 203, from Pileni. The sticks of the children are small, and on Matema several of them are tied to individual larger sticks, whereas on Pileni they are simply leaned against larger sticks. -- These statements by O'Ferrall contradict his earlier ones (JAI, XXXIV, pp. 228 f.), which Graebner, Ethn., I, p. 148, used, agreeing with the present ones (which correspond to Codrington's statements), but which

[i.e. - the duke sticks -- analyst]

/207 cont./

actually only report on the worship of certain trees and how they are made into duka sticks after they die. There is still much confusion here to be clarified.]

Fig. 52. Carvings representing a fish with a smaller one in its mouth and a human figure, carved into cuttlebone, painted red and black (Ba V 1882 and 1878); 24 and 27 cm. long.

Fig. 53. Amulet of wood, worn on a neck cord; 1/2 natural size. (From a drawing by Speiser.)

[Likewise on Matema, each village is said to worship a particular deity to whom food offerings are brought; the spirits of the dead represented by the duka sticks are said to act as mediators between the deity and /Fig. 52 appears here/ human beings (5).]

5. [Coombe, pp. 199 f. The deity probably corresponds to the village gods of Nitendi, which are represented by the wooden statuettes (cf. above, p. 116).]

/207 cont./

[On the Reef Islands, trees that have been struck by lightning are regarded as sacred (6).] /Fig. 53 appears here./

6. [Girieud and Herrenschmidt, p. 107.]

[A myth has recently become known (7) about how

7. [Cf. Coombe, pp. 192 ff.]

Nitendi was fished out of the sea with a fishing line. The hero is a native of Utupua, makes a sailboat for himself out of a breadfruit by some magical process (connected with diving at a particular place in the water), and vanquishes various menacing sea animals, for example, giant mussels, by entering into them. The /208/ place in the water is held sacred to this day, and the first time a person sees it, he washes his face (1).]

1. [The origin of the myths discussed by Graebner, based on O'Ferrall (Ethn., I, pp. 152 f.), is not always specifically given. The myth of Lata and Sinota and the one about the man who flees from his father come from the Reef Islands, the sun and moon myths from Nitendi.]

[According to the beliefs of the Reef Islanders, the abodes of the spirits of the dead (2) vary according to families

2. [Cf. Ethn., I, pp. 147 f.]

(or totem groups?) and are scattered throughout the Santa Cruz group. Those who have been killed in battle always remain in the vicinity of the mountain tops; those who have died of sickness, in the lower altitudes. When the volcano Tinakula

2:Davenport E-5 (1868-1869)1982
C913 Santa Cruz C812

435 money changing specialize in it and
436 make a profit. These transactions take
[463] place before an informal gathering of witnesses in the men's clubhouse of a village, where the pieces of currency are draped over a horizontal bar for close comparison. Regardless of who has initiated the deal, the piece of greatest value (the "high piece") is hung over the center of the bar. Alongside it (and always in the direction of the
[776] Nombe River, a spring-fed stream sym-
[778] bolically associated with the currency spirits) is hung the "base piece," the most valuable of the belts to be exchanged for the high piece. On the other side is hung the "crown piece," the piece that makes up the difference in value between the base piece and the high piece. Values are matched in terms of the 10-point scale. For example, if the high piece is an average No. 6 and the base piece is a fine No. 7, a middling No. 7 may suffice as a crown.

In this manner the par value of the high piece is agreed on. But the price at which it now actually sells is something else again. Because high-value currency is scarcer than low-value currency, the owner of the high piece is a seller in a seller's market. The buyer (the owner of the base and crown pieces) must offer additional currency. It is not only that the high piece is newer; there are fewer new pieces in circulation. Hence market value is correlated to scarcity. The greater the par value of the high piece, the greater the spread between this value and the market price. (It is as though a $10 bill were worth a little more than two fives and a $20 bill worth more than two tens by a still larger margin.) It is the difficulty and expense of obtaining high-value pieces on the exchange market that ultimately leads a man to contract with the three currency specialists for a new piece.

438 Since all the feather currency originates on Santa Cruz Island, it must flow continually from its source to the Reef and Duff islands, where it is not manufactured. To maintain this one-way flow of currency the Reef Islanders have traditionally exported some of their
[595] women to Santa Cruz. Today the wom-
[548] en go only as wives but once some went as concubines. Concubines were clearly distinguished from wives: they were shared by a group of men; they did no gardening or other domestic chores; having no dwelling of their own, they lived in the men's clubhouse. On the other hand, a concubine's possessors

[4 102(c)]